

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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*"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets... The Lord God has spoken, who can but prophesy?"—AMOS*

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## BE NOT OVERCOME OF EVIL.

BY ELDER W. G. MILLS.

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"Evil communications corrupt good manners," is a saying which was quoted by the Apostle Paul from a heathen author who lived long before his day. Experience, in every age, has proved that saying to be true; and in every nation, as well, through every class, it is observable that the evil influence of wicked persons on those around them has gained the predominancy, and debased the habits and feelings of the goodly-disposed and unsuspecting. In the training of children it is particularly felt. The evil practices of boys at school are too frequently copied by innocent new-comers, and idle and filthy habits spread with fearful rapidity among the younger and more ignorant scholars. So great is this evil in public seminaries, that many moral, high-minded men totally repudiate such institutions, and have written powerfully against their tendencies. As young people enter into society in the world, and form companionships, they become a cause of anxiety to parents, who, knowing the power of evil examples and impure insinuations, have a secret dread lest their beloved ones may suffer. Even those of maturer years are liable to suffer from contact with impure minds and loose expres-

sions. It is lamentable to know that the human mind is so weak, that those who are disposed to be kind, good and pure, are more subject to bad impressions and to become degenerated, than the evil and vicious are influenced by the goodness and excellence of the noble-minded. It requires much effort on the part of the virtuous to let their influence be felt, while, too frequently, the insinuations and common conduct of the others have a relaxing power, and, ere parties are aware, their good manners are corrupted.

Such being the tendency of weak humanity to be influenced by surroundings and imperceptibly act under their control, philosophers and moralists have, in all civilized nations and in every age, given their best advice and most faithful warnings to avoid the company of the wicked and flee from the contact of the impure. Sage counsel and wise sayings on this subject pervade the literature of all nations. The proclivities or tendencies of human nature are the same in all countries, and the same teachings are given to guide erring mortals from the consequences. We need not, however, give way to lamentations or regrets. Our duty is to watch the workings of the human

heart, and endeavor, by our example and zealous precepts, to enable others to see the dangers and avoid them; that, in the exercise of those powers which lie dormant in man, they may overcome the evil and pass untainted by its influence. Where the noxious weeds grow, and their baneful influence is scattered around, let us teach ourselves and others to pluck the weeds and plant flowers and herbs in their places; for the same power that causes the weed to spring up, when applied duly, makes the useful plant grow, especially if it is indigenous. So, thank God, man can by the volition of his will, the power inherent in him, with the Spirit of our God assisting, have the channels of his affections changed from evil to good; and the same energy employed to work acts of unrighteousness can be converted to perform deeds of goodness. With such knowledge in our possession, our duty becomes imperative and its results are hopeful: man being created with power to become happy, virtuous, just and good, the end of his existence will be attained and the perfection of his character reached. The designs of God, in this respect, will be consummated.

Not only is this weakness, this leaning of susceptibility to become corrupted by outer influences and improper associations, manifest in the conduct of the world who labor under many disadvantages, but it is seen among the Saints—those who make a profession of obedience to the Gospel, and who claim and possess the Spirit of God to assist them to overcome their weaknesses and follies. We witness with sorrow, many times, this failing in those who profess the name of Jesus. One of the objects of the Gospel is to counteract the influence of wrong. St. Paul says, "Be not overcome of evil, but overcome evil with good." In other words, instead of evil communications corrupting good manners, we must make good manners and righteous feelings subdue and overcome evil. Truth and virtue should reign triumphant, and every other influence be brought to succumb to them. As God's power is greater than all other powers, so ought his attributes in his image here have the pre-eminency; so ought everything

else be made to bend to their sway. The Saints have to mix with the world and form a part of it; they have to pass through the various ramifications of society; they must necessarily enter into the businesses of life, and be surrounded by certain circumstances out of which character is formed, and dispositions, energy and power are developed. But these things ought not to corrupt the Saints of God nor soil their character. Though they must mingle with the world, they need not bow down to its sinful pleasures, nor partake of its demoralizing effects. They should never forget their superiority to the deeds of darkness and to all beings engaged in them. They need not join in with and practice the dishonest "tricks of the trade," nor tell falsehoods because it may be fashionable to do so. They should not be guiled into forgetting their duties in relation to their family circle, nor their needed efforts to assist in the spread of God's kingdom on the earth; and while they battle against trying circumstances and evil customs, they must remember that these are necessary to our existence and perfection of character, and to enable us "to overcome all things."

When a man works in a shop or a yard with others who care not for anything good or sacred, he should not join in the ribald joke, nor smile at profane language, but, by his conduct and perseverance keep down all attempts to enlist him in their practices. He should not drink the intoxicating draught and make himself "hail fellow, well met" with those of low habits; but, living above such meanness, show by his kindness and wholesome affability that no evil communication would corrupt him. When our young men, on entering life, feel disposed to attend classes in our literary institutes, they should carry their religion with them, and not permit such accomplishments or acquirements to wean them from the higher education and wisdom of the Gospel. Too frequently our young men allow the society and connection with its members to step in between them and the greater duties of the Church; the latter is neglected and the former attended to assiduously. The loss is great to them, and the other influence is allowed to sway them.

Sometimes we see young men who are not in the Church, on getting acquainted with our young sisters, become enamoured of them, pay them marked attention, and seek to ingratiate themselves in their affections. They perceive that our young women are superior to many others. Not only are their natural abilities good, but having obeyed the Gospel they have received a superior spirit, and trained their moral, intellectual and physical powers according to the law of the Gospel. Now, our sisters who live their religion should understand this fact: *they are superior to their suitors*, have more intelligence, more of the good Spirit, and are in every other respect better than the men who seek their hands; consequently they should never encourage the addresses of those who are not their equals. They should not permit any communications to corrupt their high spirits; they should rise in influence and not descend; they should progress and not retrograde. The power and influence they possess should be employed to bring all things under their control. It is to be regretted that our sisters too frequently forget their exalted positions by the Gospel, and, their good manners becoming relaxed by wily insinuations, have to bear consequences deeply disastrous: their lives are poisoned ever afterwards. In like manner some of our young men, in a careless moment, become influenced by the fascinations of some young ladies who are void of the charms that bless a noble lover of truth. We admit that there are many young men and women who are not in this Church, who are moral and respectable, and might make creditable companions to their class; but the person who has not obeyed the Gospel, who has not a love for the truth of eternity, is not up to the standard of companionship for a good Saint. How often have we known a person seek excuse for not attending the meeting, and neglecting the ordinances and means of grace, because he or she spent an evening with a friend, or went out walking with a companion, thus showing a pliability of character, under overruling influences, unbecoming Saints. Men have allowed the thoughts of pleasurable pastimes and promises of poor entertainment to fritter away

the precious time, and subject themselves to those whom they should influence. The power by which "Evil communications corrupt good manners" has reigned too long; it must be reversed. Every noble-minded person, every whole-souled Saint will so live as to have influence over others; will not have their beings sullied with that which is degrading. They will rise, rise, and continue to rise in life and duty. "EXCELSIOR" will be their motto. They will avert every evil power, and though they be scorned will stand in the dignity of the Sonship of God and say, "Get thee behind me."

We must pass through temptations and trials, but need not be degraded by them. The Savior had to be perfected by sufferings and temptations; he conversed with publicans and sinners, came in contact with evil spirits and demons, yet he was not polluted with the intercourse, nor tainted with the corruption of others. Every saved and glorified Saint has done the same. Our mission is to subdue, control and progress. The children of this world have been wiser than the children of light long enough. The beginning of the end of the present state of things has appeared, and our experience will be of a higher order. The experience of the Apostle in his warfare with his failings and weaknesses is felt by the earnest Saint—namely, "that when I would do good, evil is present with me;" but the opposite is, and will be realized too, that when we would do *evil*, *good* is with us; and the knowledge we will possess by seeking after and acquiring God's holy Spirit, will enable us to overcome not only evil men and women, but the Prince of darkness and all his evil spirits.

We pray not that the Saints should be taken out of the world and its influence, but that they should feel themselves superior to, and govern its manners and customs. Above all, that they should not be overcome of evil, but overcome evil with good. And we pray that our teachings and exhortations will lead some of our brethren and sisters to consider their high and holy callings as the sons and daughters of God, and that they, endeavoring to honor their positions, may never fall from their dignity by allowing their



good manners to be corrupted. Every effort will strengthen our powers, every victory will lead to the conquest. Peace,

joy and everlasting life will be the reward; and having overcome all things, we will possess all things.

## THE BEST INTEREST OF MAN.

Various are the opinions entertained relative to man's best interest, notwithstanding there can be but *one* true opinion; and each and every opinion disagreeing with that one, must, of necessity, be false. Two opposite opinions can no more be equally true, than light and darkness can exist together and each prevail. Mankind, therefore, ought not to remain satisfied with anything but the truth, and, as Watts says, "follow that wheresoever it may lead them," conceiving that its worth is great, its power mighty and its author God.

In these days of creeds and opinions, some men believe that the best interest of man consists in his amassing to himself the riches of this life, not the least of which is the glittering gold for which men have fought, bled and died, have betrayed their nearest and best earthly friends, have committed the grossest and most wicked of crimes, and which, too often, so narrows up the mind of the possessor that he becomes niggardly mean, refusing to aid even the necessitous in the hour of need, instead of being liberal as his Creator, who ever bestows his bounteous favors upon the worthy and unworthy, and "causeth the sun to shine upon the evil and the good." Other men believe that man's best interest consists in his *not* hoarding up anything, but in his using all, and enjoying life while it lasts; but how a person can, in the literal sense of the word, enjoy life while forethought is wanting and folly abounds, it is difficult to conceive, unless it be understood that the most implicit faith is centered in the Deity, and even then consistency would say that that was based upon an unreasonable foundation, and that a false hope was entertained for the realization of Heaven's favors. Another class, still, believes that man's best interest consists in religion; while others, again, believe that to religion much of the

divisions, discord and strife which exist and the present divided state of the world are attributable. Religion, says one, has caused war, bloodshed and famine; has caused the father to slay the son, and the son the father; has caused the mother to be at variance with the daughter, and the daughter at variance with the mother; has set brother against brother, and sister against sister; has divided family against family, till division and hatred have reigned triumphant where union and love should have reigned supreme; and thus religion is made to sustain that which is not its due, but which is rightly attributable to erring, sinful man. To suppose that *true* religion has produced the evils above, is to suppose that it is a curse instead of a blessing, a thing undesirable instead of being desirable; that it has for its aim the dividing instead of the uniting of mankind; that its mission is not noble but ignoble; and to admit this would be to admit more than is true, and to suppose that God delights in afflicting rather than in blessing his children.

One may be ready to exclaim, Well, what then has produced the evils complained of? Not true religion, but "men's opinions" of religion. They have set man against man, brother against brother, sister against sister, family against family, and have divided the world at large. It was Paul's opinion of religion that caused some of the persecutions the primitive Saints endured; and it has been the opinion of people to-day, and not their knowledge, that have caused the persecutions the Latter-day Saints have suffered, and the foul martyrdom of Joseph and Hyrum Smith. True religion never caused such things. That is not its mission: its mission is to elevate man to teach him his origin, the object of his creation, and to lead him back to the presence of his Creator, that he may enjoy an endless future of immortal



iss. The evils complained of have been produced by men's estrangement from the Deity, by their stiffneckedness and an absence of the spirit of true religion. These have produced misery where happiness might have been, war where peace might have dwelt, and hatred where love should have been kind; yet when men are told this, and they have the experience of the past before them verifying the truth of the statement, Will they believe it and honor true religion wherever they may find it? No; but many of them will still cling to their opinions, discarding true religion, and believe in their efforts to save men and bring peace to the earth.

When men have a just conception of true religion they will understand that it is a science, and one which has to be studied and lived up to before its benefits and blessings can be realized. If we wish to be able arithmeticians we must study arithmetic, commencing with its elementary principles and continuing the study till we have mastered the whole of them; and if we wish to be skilful in any of the sciences we must study them. So it is with religion. By studying arithmetic alone man will never know his God, his own origin, the object of his existence, nor his final destiny; neither will he by studying religion alone, become what Heaven and just men wish him to be. No; *he must live to it*, or he will never realize its blessings. Many persons, to-day, study religion who do not *live to it*. They go to church on Sunday, and to the alehouse on Monday—are found one day in the pew and the next day in the ditch. Nor will men, as some suppose, if they study true religion, find it a money-making system; they will find that its officers are called to travel and preach the truth without purse or scrip; and that men's best interest consisted, in all ages of the world when it was upon the earth, in living according to its principles—according to the revelations given to them by their Creator, which if they would do to-day they would find that many of the miseries which they now suffer would cease to exist, and that their privileges and blessings would increase. Noah's best interest consisted in living to the intelligence he received; so it was with

Abraham, with the Prophets and Apostles, and so it is with the people of God to-day. If all would live thus, they would be happy and worthy of the blessings of God; they would not commit murder, nor adultery; they would not indulge in the immoderate use of alcoholic drinks, nor break any of the commandments of God. The monitions of the Holy Spirit would tell them that to do so would be folly, and would expose them to the frowns of Heaven and the censure of the good. They would seek to keep inviolate nature's laws, which are the laws of God, and would avoid bringing misery upon themselves in any way, giving diligent heed to the instructions imparted to them as intelligent beings, that they might be happy here and hereafter. Intelligence was given to man that he might be happy; and if he would but live according to the knowledge he possesses, he would be proportionately happy; he would learn to love truth, respect virtue, hate vice, and to live to every principle that would bless him, turning away from the commission of any action that would in the least militate against his happiness. Man's happiness is increased or decreased by the course he pursues. If he sins by breaking a law of God, the knowledge of his sin must of necessity operate against his happiness; while, on the other hand, if he keeps the laws of God his happiness will be increased.

To suppose that intelligence was given to man for any other purpose than to make him happy, would be to suppose that the Lord delighted in seeing his children miserable, which would be in direct opposition to his dealings with them in every age of the world. He has shown his anxiety to promote the happiness of his children by occasionally speaking personally to them, at other times by sending angels to them, and at other times communicating with them through his Priesthood—men duly empowered to reveal his will and instruct them in the things of the kingdom of God. And, as a more conclusive proof that intelligence was given to man that he might be happy, we find that when he lives according to that intelligence he is happy, and when he does not do so he is miserable—his soul is harrowed up, and he stands a

conscience-stricken, guilty man. This proves that it is the best interest of man to live according to the light which God has bestowed upon him. May we,

then, gain by this knowledge, that our happiness may continually increase throughout a never-ending future!

W. T.

## HISTORY OF JOSEPH SMITH.

(Continued from page 55.)

The following epistle of the Twelve was published in the *Prophet*:—

“Boston, July 18, 1844.

To the Elders and Saints scattered abroad, greeting.

Dear Brethren,—We take this method to notify you that the advice and counsel of the Twelve is, that all the brethren who have families in the west should return to them as soon as convenient, and that all the Churches should remain humble and watch unto prayer, and follow the teachings that have been given them by the servants of God, and leave all things in the hands of God: all will be right; the name of the Lord will be glorified and his work will prosper. And we would warn the Saints in all the world against receiving the teachings of any man or set of men who come professing to be Elders of the Church of Jesus Christ of Latter-day Saints, who preach any doctrine contrary to the plain and holy principles of the Gospel of Jesus Christ which have been delivered unto them.

We wish to see all the Authorities of the Church residing at Nauvoo, who at this time may be absent, such as the Presidents of the different Quorums, High Priests, High Council, Seventies and Bishops, that we may meet them in Council as soon as convenient, as we expect to return immediately to Nauvoo.

Dear brethren, we are sensible that the account of the death of the Prophet and Patriarch of the Church will be painful to your hearts: it is to ours. We feel and mourn their loss, but they have sealed their testimony with their blood; they have not counted their lives as dear unto themselves as the lives of the Church; they have died in the Lord and their works will follow them.

The eyes of the Lord are upon those who have shed the blood of the Lord's anointed, and he will judge them with a righteous judgment. Let the Saints cultivate a meek and quiet spirit, and all things shall in the end work together for your good.

By order of the Quorum of the Twelve,  
BRIGHAM YOUNG, President,  
WILFORD WOODRUFF, Clerk.”

We copy from the *Prophet*:—

“Mr. Editor,—I am requested to say to the Saints, through the *Prophet*, by the counsel of the Twelve, that whereas certain strange doctrines have been taught and practiced in Boston and elsewhere, by men claiming higher authority than the Twelve,—

This is, therefore, to warn you, in the name of our Lord Jesus Christ, that you give no heed to men making these high pretensions, when they teach you things that are not in accordance with principles which you know to be correct.

And we would seriously caution all men to beware how they offer strange fire upon the altars of pure and innocent hearts, lest that flame consume them, root and branch, in an unexpected hour; for the Authorities of God's house are not to be rode over by any man, and he escape without the rod.

A ship that carries more sail than her ballast will admit of, will surely capsize when the storm strikes her. This is a figure, and let it be remembered.

Yours truly,  
ORSON HYDE.”

Friday, 19.—Elders P. P. Pratt, W. Richards, John Taylor and W. W. Phelps spent the afternoon in council.

Elder Kimball went to Salem, and preached to the Saints in the evening.

Saturday, 20.—Elders B. Young and H. C. Kimball spent the day together in the city of Boston. Elders O. Hyde and O. Pratt left for New York, and Elder W. Woodruff for Connecticut.

Sunday, 21.—Meeting at the stand. Elder P. P. Pratt preached from the Book of Mormon, quoting from Moroni, “Widows mourning for their husbands.”

Afternoon.—The sacrament was administered. Elders Pratt, Cahoon and Richards spoke.

Elders Young and Kimball preached to the Saints in Boston during the day and evening; congregations very attentive.

Monday, 22.—The following is from Governor Thomas Ford:—

"Quincy, July 17, 1844.

[Confidential.]

Gentlemen,—I have just returned from St. Louis. I should have gone on directly to Nauvoo, but I was aware that a visit to your place at this time would certainly be misrepresented by the public. I want very much to see some of you solely on the business of the late outrages at Carthage.

The mode of proceeding to be adopted is a matter for careful consideration. I wish to see some of you to consult on that one subject alone. Can one of you come down? If so, come immediately, or let me know.

I am, most respectfully,

Your obedient servant,

THOMAS FORD.

Dr. W. Richards,

W. W. Phelps, Esq."

To which the annexed was sent in reply:—

"Nauvoo, July 22, 1844.

[Confidential.]

His Excellency Gov. Ford.

Sir,—We have, at this late hour, received your letter of the 17th inst., and would be gratified with an interview, agreeably to your Excellency's request; but the murder of our best men makes our time precious, and compels us to forego the interview.

We have delegated our friend, Mr. Orson Spencer, one of the aldermen of our city, to meet your Excellency on the arrival of the morning boat, answer any queries, and attend to all necessary business, having the fullest confidence in his ability and integrity to discharge the mission to your Excellency's satisfaction and the best interest of our bleeding and long-loved country.

We are sir, most respectfully,

Your obedient servants,

WILLARD RICHARDS,

W. W. PHELPS."

Sister Leonora Taylor wrote as follows:—

"Nauvoo, July 22, 1844.

To His Excellency Thomas Ford.

Sir,—The peculiarity of my situation will, I hope, plead my excuse for troubling your Excellency on the present occasion.

Mr. Taylor, who was severely wounded in the jail at Carthage, is still ill, and obliged to be lifted in and out of bed; his wounds are slowly healing, and we hope he will finally get well, if suffered to do so. But, sir, I am sorry to say the murderers and mobbers are still at large in our neighborhood; as there has been

no steps taken to bring them to justice, they have taken fresh courage and held meetings to carry out their work of destruction. I have been told they have sent messengers to Missouri to collect all the force they can, to come and exterminate the Mormons after harvest.

I have enclosed your Excellency a communication sent Mr. Taylor yesterday, which is a sample of many that are daily coming in. He does not know of my writing this letter. Nothing but the urgency of the case could have induced me to remind your Excellency of your promise to bring the *murderers to justice*. If a step of that kind is not taken soon, I much fear that it cannot benefit us as a people.

We are without arms, in a great measure, having delivered them up at your Excellency's request, and we are forbid to stand even in our own defence. In this peculiar position, without resources, we can only look to your Excellency for defence, to you, sir, for protection; and if it is not granted, we must be murdered in cold blood.

My feelings as a wife, and mother of helpless children, together with the afflictions of an injured people, all constrain me to beseech of you to exert the power and authority which the people and God has given you, in the cause of the oppressed. You shall have our prayers, that wisdom may be given you from on high to act in this case to the glory of God, your own honor and that of the State we live in.

Your Excellency was warned of our brethren's danger, who were murdered, but could not believe that men were so base and degraded. The same men are now plotting our destruction.

As an individual who feels herself injured, and also in behalf of an oppressed, injured and persecuted people, I again beg your official interference. Your Excellency cannot now be mistaken in the men nor their design; I beseech you then, for the honor of our bleeding country, for the sake of suffering innocence and the cause of humanity, by the wounds of my husband and the blood of those murdered victims, to use prompt measures for our protection and the bringing to justice of those murderers.

Sincerely praying that you, sir, may become a terror to evil doers and the praise of those that do well, with great respect

I have the honor to be

Your Excellency's humble servant,

LEONORA TAYLOR."

Elder W. Woodruff went to Farming-



ton, Ct., and spent the night at his father's house. He ordained his father a High Priest.

Tuesday, 23.—10 a.m. Elder O. Spencer went down on the *Osprey* to Quincy, to wait upon the Governor.

Elders B. Young and H. C. Kimball spent the day in Boston. They attended meeting in the evening and ordained thirty-two Elders.

Elder Woodruff parted with his father and mother at Farmington, and proceeded to New York.

Wednesday, 24.—Elders P. P. Pratt, W. Richards, W. W. Phelps, G. Miller and L. Woodworth met in council. They anointed and administered to Elder Samuel H. Smith, who was very sick.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, FEBRUARY 7, 1863.

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### THE STRAIT AND NARROW WAY—WHO SHALL FIND IT?

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EVERY day's experience confirms more and more the truth of the words of Jesus unto the Prophet Joseph, that "Strait is the gate and narrow is the way that leadeth to the exaltation and continuation of the lives, and few there be that find it; and broad is the gate and wide the way that leadeth to the death, and many there are that go in thereat." The reason assigned for this was, "Because ye receive me not in the world, neither do ye know me." The value of men and women of integrity, who are determined to keep the commandments and covenants of the Lord with that strictness which they require, who would rather die than deviate from the path of rectitude and virtue, becomes more and more apparent as the kingdom of God increases and becomes developed in the earth. Many start out very fair in the race for eternal life. They appear to be filled with hope and bright anticipations, and seem to possess a zeal that is unquenchable; but after a while they grow weary and illustrate the necessity of that exhortation of Paul's, where he says, "So run that ye may obtain." It is he who endureth to the end that shall be saved—he who, in the midst of all the afflictions and trials to which he may be subjected, keeps his integrity unsullied, and never swerves from his rectitude in the severest trials and temptations. Men and women of this description are very rare. We may know this by reading the words of Jesus quoted above, that few there be that find the strait and narrow way which leadeth unto eternal lives. It is not because "the many" are predestined or elected to take the broad road to "the death," but because they will not cherish within themselves that love for the truth and devotion to its principles which is necessary to enable them to "receive Jesus in the world and to know him." Even were all who are called Latter-day Saints, or who are likely to be called Latter-day Saints, to be faithful and comply with every requirement of the Lord, there would yet be but "few" compared with the great mass of mankind. But, experience has proved that it is not all of those who are called Latter-day Saints, who cry "Lord, Lord, shall enter into the kingdom of heaven," for there are many who have a nominal membership in the Church of Christ who will never succeed in

entering that "strait gate" and "narrow way" which would lead them to an exaltation in the celestial kingdom of our God.

When we realize what is required on the part of the Saints, to constitute them worthy to receive and enjoy all these glorious blessings, and then contrast it with the works which their actual lives afford, wonder need not be indulged in even if some of them come short of celestial glory. When we see a so-called Saint indulging in a spirit of fault-finding, murmuring against his brethren who bear the Priesthood, and talking about the follies of every one with whom he is connected, the conclusion that we are forced to adopt is, that he must repent and thoroughly reform or he can never enter into the celestial glory of God. When we hear a so-called Saint parading his little acts in favor of the Work of God, talking about the efforts which he has made in paying money to sustain it, or in giving the Elders a meal or two occasionally, as though he had done something that was very meritorious indeed, and for which he should receive great praise, then we are compelled to think, that unless he gets rid of feelings such as these, and cultivates a different spirit, he can never enter into the strait gate and pursue the narrow path which leadeth to the exaltation and glory of God. These are also our reflections when we hear Elders dwelling with evident pride and with a desire for human approbation upon their labors in preaching the Gospel to their fellow men, or in any of the duties of the Ministry, or in paying Tithing, or in foregoing the pleasurable associations of friends and the prospects of comfort through their connecting themselves with the Church of Christ; for the man whose eye is fixed upon celestial glory, who is anxiously seeking to find and to enter the gate and follow the path which leadeth unto eternal lives, views all those things, not as sacrifices for which he is to be applauded or receive credit, but as trifles which as the child of God and an expectant joint-heir with Jesus Christ he ought to attend to.

It is no trifling exaltation, even with our present miserably narrow conceptions of it—that which is called the celestial glory. Jesus, the Prophets and the Apostles laid down their lives that they might enjoy it, counted no toil or labor or the yielding up of anything they possessed a sacrifice to obtain that glory. Their whole lives were entire records of unwearying, ceaseless and unselfish devotion in doing the will of God the Father, and in gaining that experience which was necessary that they might find the "strait gate" and enter therein, and pursue, undeviatingly, the path which leadeth unto eternal lives. Their integrity was proved in numberless ways; there remained no doubt or room for question respecting their entire devotedness to the doing of the will of God. It was not the payment of Tithing alone; it was not the bestowal of a few pence or shillings; it was not the sacrifice of the pleasures of home; it was not the separation from friends; but it was an entire life devoted without cessation or relaxation, with all their energies, with all their means, with all the faculties of their minds and bodies, and even to the laying down of life itself that they might do the will of their Father and their God. Think of the glory they were striving for: to be "heirs of God and joint-heirs with Jesus Christ!" What is a short life on the earth, even if it should attain to the most extended term allotted to man and were filled with suffering and hardship, to be compared to the eternity of bliss and the boundless extent of exaltation comprised in the sentence, "an heir of God!" and yet this is what we, as Latter-day Saints, are striving for. If many of the men who murmur on almost every occasion when there is the least opportunity, and boast about their little labors as though they expected

great praise therefor, (though all their sacrifices may have barely consisted in accepting the gift of salvation which God has offered unto them, and, as a consequence, brought upon themselves the scoffs and jeers of their old associates) were to be bluntly told that they never can attain unto celestial glory while indulging in this spirit and performing these labors alone, they would look upon you with astonishment, and be so offended as almost to view you as an enemy. Yet this is truly their condition. While they indulge in this feeling they never can attain unto that exaltation. If it required the spotless purity and the constant, never-failing devotion of a Savior's life to attain unto this glory—if it required the unwavering steadfastness and integrity of his Apostles, and of an Abraham who deemed even the life of his beloved son not too great a sacrifice to be made at the command of that God who said "Thou shalt not kill," how, then, can we expect to be so highly favored of Heaven, or to have such a latitude granted unto us as to escape the endurance of similar trials and the performance of similar works?

Brethren and sisters, be not deceived upon these points. Flatter not yourselves with the idea that ye can enter into the celestial kingdom of our God and hug to your bosoms those weaknesses and impurities which characterize fallen human nature. Purity and perfection can alone enter there. Our lives and all that we have must be devoted to the service of our Maker. We must be filled with a steadfast integrity which nothing can move. And we must not only labor cheerfully and gladly in doing those things which God has commanded, but we must be anxiously engaged in the good cause, and do many things and bring to pass much righteousness of our own free will; for the power is in us. "He that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." The man who seeks for the possession of celestial glory is not content with treading the well-beaten road travelled in by the world, but his mind soars aloft with an intense desire to comprehend and put into practice every law pertaining to exaltation, though it may be far off in the (to him) dim future. His continual struggle will be to obey those higher laws which can only be perceived and understood by those who attain unto very powerful faith. "But," it may be asked, "who, then, can be saved, if we have to become thus perfect?" We reply that all can be saved who will keep all the commandments of God with all the diligence in their power. We do not desire to discourage the Saints by amplifying upon their weaknesses and defects, and the difficulties which they must overcome to attain unto perfection. Our object is to awaken reflections in their minds, and to stir them up to greater diligence in keeping the commandments which God has revealed or may yet reveal. No honest, struggling soul in the Church of Christ has any cause to be discouraged, however numerous his weaknesses may be. The Lord our God is a merciful Being, and is willing to pour out his Spirit upon all who seek unto him in faith and humility, and to forgive their sins when they truly repent.

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ABSTRACT OF CORRESPONDENCE.—SCOTTISH DISTRICT.—Elder D. M. Stuart, President of the Scottish District, writes cheerily from Glasgow, on the 14th ult. The spirit of reformation is working among the people, and many are laying aside habits and practices indulged in by them for years and adopting a course of action more in consonance with the Spirit of the Gospel, purer and holier. Many are giving in their names for emigration this season, and good feelings exist among the Saints who are growing in faith and knowledge.



DERBYSHIRE CONFERENCE.—Elder John G. Holman, President of the Derbyshire Conference, writes under date January 23rd, and speaks encouragingly of the work under his charge. Efforts are being made to free the Conference from everything of a clogging or embarrassing nature, and the Saints express by their actions a desire to aid in such a laudable work. He looks cheerfully to the future, realizing that God ever blesses and sustains those who are faithful and seek to do his will.

## CAPT. GIBSON ON THE SANDWICH ISLANDS.

(From the *Deseret News*.)

We have within the past year seen several accounts, in California prints, relative to the operations of Captain Gibson on these islands, mostly of a favorable character, but none more so than the following from the Honolulu *Polynesian*, which we extract from a late copy of the Sacramento *Union* :—

"For nearly a year Captain Gibson has been residing at Lanai, quietly but energetically pursuing the task of a philanthropist and social reformer, unheralded by editorial trumpets, misunderstood by the generality of men. Time, however, which corrects prejudice and winnows the chaff from the wheat in human affairs, is already beginning to do the Captain justice, and a better opinion is obtaining ground about what one calm, clear-headed, energetic and devoted man can do for the benefit of his neighbors and the social improvement of a semi-barbarous people.

When Captain Gibson arrived at the Mormon settlement, on the island of Lanai, to whose improvement his efforts have been chiefly directed, it consisted of about forty families, subsisting mainly on the proceeds of precarious fishing and a few wild goats in the mountains. Living in small, ruinous and unhealthy houses, crowded together in Hawaiian fashion, the people had no agriculture, no industry, no water for drinking or cleansing purposes, except some very brackish water along the beach; the rain water collected in cavities of rocks on the mountains being too far off to be easily procurable, and no mode of conveying it except in calabashes on the backs of men. Without ambition and without hope, that people vegetated rather than lived.

Such was the picture of the Mormon Hawaiian settlement on Lanai when Captain Gibson joined it last year. Of the patience and perseverance required to change the aspect of affairs and the current of their emotions, people may imperfectly imagine, but never will arrive at an adequate conception until they go and try it themselves. Having found an old plough, but no animal suitable for draft, a few furrows were opened by hand, and with nine badly worm-eaten ears of maize, all the seed in their possession, an agricultural beginning was made, from which at the end of the year resulted over 3,000 bushels, for sale and export, besides sufficient for home consumption. Draft animals and proper implements of husbandry were procured; cisterns for collecting rain water in the mountains were built; by means of donkeys a regular and full supply of water brought to the village; the houses improved and divided off into sleeping apartments; cleanliness and neatness promoted; health and morals attended to; an English school established; innocent amusements encouraged; such industry fostered as the opportunity would permit—such as hat-making from the white beautiful pili straw, and mat-making; poor, poorer even than similar villages in other parts of the country, the want of capital has been supplied by the combination of labor, works executed and system and order established where before squalid misery sat in individual helplessness. In short, with property increasing, comfort multiplied and self-respect implanted, the Lanai settlement shows to-day a most wonderful metamorphosis from the unthrifty condition in which it was a

year or more ago, and demonstrates most fully what one truly earnest, practical and benevolent man may do for the improvement of this people when working with the grain, identifying himself with the people, living with and amongst them, sharing their labors and tempering their relaxations with his presence and supervision. And not the least remarkable and beneficent effect of Captain Gibson's presence and influence in that little community, is the sanitary condition of its people, there being not one deceased during the past year."

## CORRESPONDENCE.

### ENGLAND.

#### MANCHESTER DISTRICT.

January 20, 1863.

President Cannon.

Dear Brother,—I have felt a desire for some time to write you a few lines and inform you of our feelings and progress; which, I am happy to say, are highly satisfactory to us who are laboring in this part of the vineyard.

Our efforts to build up the kingdom of God have been sanctified to the good of many souls, and many in this District are investigating the principles of the Gospel. Many are embracing the same, and proving the truth of the saying, "These signs shall follow them that believe." They rejoice in being able to testify that they do know they have embraced the truth, which has made them free indeed. During the last half-year we have baptized in this Conference 104. Although the Saints have had to contend with many difficulties of no ordinary kind, owing to the distressed state of the cotton trade, in which the most of them are engaged, yet there has been no decrease of the work of God; and the spirit that has always characterized the Saints of this Conference has increased mightily upon them, and the ordeal they are passing through has spurred them on to greater diligence. Many can now see that if they had not merely listened to, but had practiced, the teachings of the Elders, they would have been delivered from bondage long ago. Yet here they are, struggling and looking forward with anxious anticipations to the time when they shall be privileged to bid adieu to the land of their nativity, and wend their way to the mountain home of the Saints. But, unfortunately, too few of

the many anxious ones will be prepared to start upon the Transatlantic trip of 1863, unless some unforeseen interposition of Providence takes place. Still, they are not without hope, seeing the Lord has promised to deliver his people, and gather his elect from the ends of the earth and give them an inheritance in Zion, where they can learn of his ways and walk in his paths.

Brothers Romney and Lythgoe are diligent in visiting the Saints in their Districts, and are carrying out the counsels given them; the Lord owns and blesses their labors among the people. We are much obliged to you for attending our District meeting at Bolton, on the 11th instant, and shall endeavor to profit by the instructions we then received.

I feel thankful to be able to state that, through the faithful labors of brother W. H. Shearman and the co-operation of Elders Smyth and Wilson, good results appear in the Liverpool Conference, and many of the Priesthood are united with us in carrying out the instructions and counsels given to us from time to time; consequently, they are prospered and blessed, and their hearts are made glad with the bright hopes of the future; while those who have neglected the duties and responsibilities incumbent upon them are cold and lifeless, having lost their first love and the faith which, if they had kept and continued to add thereto, would have enabled them to surmount every obstacle. If, however, they do not speedily repent, arouse themselves and magnify the Priesthood which has been conferred upon them, the time is nigh when it will be taken from them and given to those who are worthier. The persecutions and trials that will soon

come upon the Saints will sweep all those out of the Church who have not faith to humble themselves before God and keep his commandments. I feel truly thankful to my heavenly Father for the blessings he has so abundantly bestowed upon me, and trust I may be enabled to fill my mission so as to have the smile and approbation of the Lord and the blessing of his servants.

May God bless you and all the faithful is the prayer of your brother in Christ,  
JOHN M. KAY.

#### BIRMINGHAM DISTRICT.

Birmingham, Jan. 21, 1863.

Dear President Cannon,—I submit for your consideration, and the notice of such of your readers as are interested in the progress of the work of God, a report of the condition and prospects of the Birmingham Conference and District.

The Birmingham Conference is in good working order. The Presidents of Branches are men of experience and principle, and evince a willingness to do their duty that makes it a pleasure to counsel and instruct them. The Priesthood show a great desire to fill their holy callings, and do all they can to spread the truth, and their labors are productive of much good. I can say that we have few men among us who seek office for the sake of position, but they feel more pleasure and profit in doing good to mankind than the mere honor of office. We work together, as a band of brethren united in the one good cause. The Saints are likewise desirous to manifest good works. As a general thing, they attend their meetings, and manifest a disposition to continue faithful. There are some, however, who do not encourage that nobility of soul and goodness of disposition that should be the aim of the Saints to enjoy; yet we feel to continue to teach to all the purity of the Gospel, and point to them the perfection of character that is attainable by progressive humanity; and in many instances, I am happy to say, our labor is not in vain in the Lord. A good feeling pervades our meetings, and happy times are enjoyed. The desire to gather is uppermost in their hearts, and I long for the time when their ways will be opened and they will realize their hopes.

Our meetings are pretty well attended by strangers, who listen with attention, and often manifest their convictions by coming again to hear the word of the Lord. There are a few new places opened for preaching, and prospects are good for adding to the Church. Very little opposition is felt at present, and calm investigation, I trust, will lead many to embrace the truth.

We have lately been blessed with a visit from Elders C. W. West and Brigham Young, jun. The Saints rejoiced in their instructions and testimonies, and a lasting benefit will be experienced from their labors. Elder Young's visit, though short, was much appreciated, and his testimony was convincing and encouraging. Elder West visited several of the Branches with me, and the spirit of Zion accompanying his sound instructions, enlightened and cheered all those who had the pleasure to listen to him. It did myself much good to enjoy the society and spirit of these brethren, for whom I heartily pray that God will bless them in their endeavors to build up the Saints and save mankind.

At our Conference meetings, held in this town, on Dec. 28th, we had glorious times. The large Oddfellows' Hall was well attended each time, and in the evening was crowded to excess. The spirit of God was greatly with us, and the hearts of speakers and hearers were filled with joy. In the evening every soul felt that God was with you while you were preaching to the people, and I feel that many left that day's meetings wiser and better.

The financial condition of the Conference, I am proud to say, is healthy. With economy and care, and the willing assistance of the Saints, we are enabled to commence the new year without trammel or danger. We are determined to have no debts accumulate, and to help to push on the work of God with vigor and diligence.

The Warwickshire Conference is working as well as can be expected. Love and peace dwell with the Saints, and the Priesthood are united to carry out the instructions necessary for the good of the people. They enjoy the spirit of the work in a good degree. Although trade is very bad, generally, among them, their hope is in the



kingdom of God, and they seek after its spirit. A Conference was held there lately, and good times were experienced by all assembled.

In the Staffordshire Conference the brethren are diligent in attending to the Saints, and love, union and good works are the result.

On the whole, the Saints desire to do right, long to gather to the bosom of the Church, and they pray and work in their weakness to save themselves from this perverse generation. May God bless them in their good work.

Praying God to bless you in your arduous labours, I am yours, very truly,  
W. G. MILLS.

#### CHELTEMHAM CONFERENCE.

Cheltenham, Jan. 23, 1863.

President Geo. Q. Cannon.

Dear Brother,—I take pleasure in forwarding you a brief report of the condition of this Conference, and of a Conference meeting held in this town on the 30th Nov. last, at which Elders J. G. Bigler, George Halliday, G. W. Grant and William Thurgood were present.

Our morning meeting was well attended; indeed, I never saw so many of the country Saints at a morning meeting before, some of whom had travelled nearly twenty miles across country, and with them were several persons not in the Church. The representations of the Branches by their Presidents were favorable; the Saints, it was reported, evincing desires to improve upon the past, so as to receive the blessings of God in an increased degree. Elder Bigler expressed his satisfaction at hearing the reports, and gave some suitable and wise counsels and instructions. After a few remarks by myself, the meeting adjourned.

In the afternoon meeting I read a financial report, which was accepted. Elder Halliday addressed the meeting for some time, and then presented the Authorities, who were unanimously sustained, following with a few lively remarks on the blessings and privileges enjoyed by the Saints. Elder Bigler made a few remarks upon the necessity of the Saints living the Gospel, and was followed by Elder Thurgood, who exhorted them to diligence in the discharge of their duties. In the evening

Elder Halliday addressed the meeting, contrasting the beauties of the kingdom of God with the fading things of the world. Elder Grant followed, treating on the present condition of the United States, and their rejection of the Gospel, and I followed with a few remarks by way of exhortation, after which the Conference adjourned. Our hall was well filled in the morning and afternoon, and at night it was densely crowded. A good spirit prevailed throughout the day, and much valuable instruction and edifying counsels were given.

On Monday evening a number of the Saints assembled in their meeting-room in a social capacity, and were cheered with the songs and recitations given. The before-named brethren attended, and contributed not a little to the harmony and amusement of the evening, and enjoyed a share of the materials provided by the Saints for cheering and sustaining the physical man. The meeting was addressed, previous to dismissal, by Elder Bigler in a short and appropriate speech. All present appeared to enjoy themselves very much.

I have just returned from a trip through the Conference, during which I attended several very good meetings, and found the Saints feeling well as a general thing. All are anxious to gather if circumstances were favorable, which, unfortunately, they are not with many. Still, though our emigration will not be so large this year as last, some will bid adieu to their native land, and, with the blessing of God, seek a home among the gathered Saints.

Trusting this will find you and all at the office well, and with kind love, I remain your brother in the Gospel of peace,

W. G. SMITH.

#### SWISS AND ITALIAN MISSION.

Geneva, January 6, 1863.

President Cannon.

Dear Brother,—I wrote you on the 23rd ult. giving you an account of my trip up to that date. On Christmas day we held a meeting at brother Nägeli's: about 60 Saints present. We continued giving instructions to the Saints on the following day, and the Lord poured out his Spirit upon us in a manner to be appreciated by those who felt its influence. One brother had

come more than a hundred miles to be present, and thought he was well paid for his journey. In the evening, when about to baptize two candidates, we learned that the police were on the watch for us, so, preferring liberty to confinement, we shouldered our knapsacks at 8 p.m. and trudged about eight miles through the melting snow. On Sunday following I went to Zürich, where we had an excellent meeting; brother Huber returned that night to Landschlacht and baptized the two persons alluded to above. On the 31st and 1st instant we had excellent times in the meeting-hall at Zürich. On the latter evening, brother Huber arrived from Herisau just as we were commencing. It seems, brother Cannon, that every meeting grows better; the

Saints rejoice in the instructions given, and the Lord blesses us with his Spirit to teach them. Finding myself too crippled, after walking through the mud and snow with wet feet, to travel much on foot, I took train on the 2nd for Biel, met a few of the Saints there in the evening, had a good time together, and returned here on the following day. We had an excellent meeting here on Sunday. The blessings of the Lord are being poured out upon the faithful in rich abundance.

Brothers Schettler, Gerber, Huber, Forrer and Schramm are one with me in their labors, and all are rejoicing in the blessings of God. With kind love, as ever, yours faithfully,

JOHN L. SMITH.

## SUMMARY OF NEWS.

ENGLAND.—The severe gales noticed last week continued on towards the close of the month, causing many disasters and much loss of life and property. Part of the American contributions for the relief of the Lancashire distress have reached Liverpool.

POLAND.—An insurrection has broken out in Russian Poland of a serious character; the manner in which the conscription was being enforced having led to it. The whole kingdom of Poland has been declared in a state of siege. By later advices we learn that sanguinary conflicts have taken place. A troop of insurgents attacked Tomazow, driving out 500 Cossacks, and disarmed several frontier Cossack posts. Warsaw students accompanied them.

AMERICA.—The Messages of several of the State Governors have been received. Governor Robinson recommends in his Message, that Kentucky reject the President's Proclamation, and protests against any interference with her State policy, as unconstitutional. The Message of the Michigan Governor expresses satisfaction with the Proclamation. The Governor of Maine manifests continued and unreserved loyalty to the President, and will support the policy he has enunciated. The Message of Governor Curtin, of Pennsylvania, is almost exclusively devoted to State affairs. It breathes a strong Union spirit, and says, the freemen of that State will never tolerate schemes for the destroying the Government of the United States, or forming separate confederations. The Message of Governor Tod, of Ohio, manifests a feeling of strong loyalty to the Federal cause. Twenty-six Republican members of the Senate, forming a clear majority of that body, have presented a memorial to the President expressing a want of confidence in the Administration. The *Richmond Whig* states that the Federal officers captured at Murfreesborough will be confined until General Butler be given up to the Confederate Government. The Federals have abandoned the attack upon Vicksburg, and resolved upon attacking some other point. The Confederates are retreating from Springfield, pursued by the Federals. The Confederates are said to have executed ten Federal officers in Arkansas, in retaliation for the acts of General M'Neil. A bill has been introduced in the House of Representatives for the enlistment of 150,000 negro troops. The resolution to lay the bill upon the table was defeated by 83 to 53.